R. P. NATALIS ALEXANDRI ... HISTORIA ECCLESIASTICA VETERIS...

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R. P. NATALIS ALEXANDRI

ORDINIS FF. PRÆDICATORUM,
IN SACRA FACULTATE PARISIENSI DOCTORIS
ET EMERITI PROFESSORIS

HISTORIA ECCLESIASTICA VETERIS NOVIQUE TESTAMENTI

Ab orbe condito ad Annum poſt Chriſtum natum milleſimum ſexcenteſimum : Et in loca ejuſdem inſignia Diſſertationes Hiſtoricæ, Chronologicæ, Criticæ, Dogmaticæ.

EDITIO OMNIUM NOVISSIMA

Notis & Animadverſionibus, quoad Hiſtoriam & Diſſertationes novi Teſtamenti, aucta ad caſtigationem & illuſtrationem opinionum quarumdam Auctoris;

OPERA ET STUDIO

CONSTANTINI RONCAGLIA
CONGREGATIONIS MATRIS DEI.

Tomus Quartus

Sæculum Quartum continens.



L U C Æ MDCCXXXIV.

Typis LEONARDI VENTURINI
DE SUPERIORUM LICENTIA.

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FINIS.

HISTORIÆ

HISTORIÆ ECCLESIASTICÆ QUARTI SÆCULI SYNOPSIS.

CAPUT PRIMUM

De Perſecutionibus quæ Eccleſiam afflixerunt quarto Sæculo.

PERSECUTIONEM Chriſtiani nominis a Diocletiano cœptam, poſt ejus & Maximiani Herculii abdicationem propagavere Galerius Maximianus, & alter Galerius Maximinus, quorum crudelibus edictis plurimi ſublati ſunt Martyres. Nonnullorum certamina deſcripſit Euſebius Libro 8. Hiſtoriæ Eccleſiaſticæ cap. 14. 15. & ſequentibus uſque ad 22. ſcilicet Ulpiani adoleſcentis Tyrii, qui pelle bubulâ, more parricidarum, cum cane & aſpide involutus & inſutus, præceps in mare dejectus eſt, & Apphiani, atque Ædeſii fratrum, qui ipſi Euſebio erant amiciſſimi, quorum ille Cæſareæ in Palæſtina paſſus eſt, quòd Præſidem ſacrificantem arguiſſet, iſte Alexandriæ, quòd Judicem reprehendiſſet de ſententiis in Chriſtianos latis, quibus ſæpè viros graves & modeſtos variis ignominiæ notis afficeret, ac mulieres ſummæ continentiæ, virginesque Deo dicatas lenonibus traderet. Hæc contigerunt anno Chriſti 305. Iiſdem temporibus plures in provincia Ponti Martyres coronati ſunt, quos inter celeberrimus fuit Theodorus miles, qui cùm divino impulſu templum matris deorum Amaſeæ incendiſſet, poſt diriſſima tormenta, vivus incendio conſumptus eſt. Hujus certamen ex antiquioribus monumentis deſcripſit Metaphraſtes ad diem 17. Februarii, ubi & duas Orationes in ejus laudem, alteram Gregorii Nyſſeni, alteram Nectarii Epiſcopi Conſtantinopolitani retulit. Eâdem tempeſtate in Cappadocia paſſi ſunt Barlaham, qui inter alia dexteræ manus aduſtionem immobiliter paſſus eſt, ne granum thuris ſibi a perſecutoribus impoſitum in ignem coram idolo excuteret, Dorothea virgo, & Julitta. Anno ſequenti 306. Agapius Cæſareæ in amphiteatro feris objectus, ipſo Imperatore Maximino crudeles ludos ſpectante. De illius Martyrio agit Euſebius cap. 26. Anno 307. Theodoſia virgo nondum octodecim annos nata, Domninus & Auxentius Martyrio conſummati ſunt. Alii Chriſtiani propè innumeri, poſtquam Eunuchi facti eſſent, ad metalla damnati. De his Euſebius cap. 17. lib. 8. Sanctus Januarius Beneventanus Epiſcopus eâdem perſecutione, & eodem anno ſublatus eſt. Anno ſequenti perſecutionem auxit novis datis edictis Galerius Maximinus quâ in Ægypto & Palæſtina immenſa fidelium omnis ſexus, ætatis, & conditionis multitudo, partim ſe ſponte martyrio offerentes, partim vi tracti, aliis præmiſſis ferro candenti ſiniſtrorum pedum commiſſuris, & oculis dextris effoſſis ad metalla damnati, alii flammis traditi, vel capite truncati, alii variis & exquiſitis cruciatibus vexati. Martyrum verò corpora feris & avibus voranda, & dilanianda expoſita ſunt, cuſtodibus adhibitis, ne a fidelibus auferrentur & ſepelirentur. Eodem tempore Cæſareæ Palæſtinæ viſæ ſunt in ſumma ſerenitate columnæ civitatis, forum item, & plateæ, ac porticus, aquâ aſperſæ madere, quaſi rerum id temporis geſtarum ſcelus & impietatem deflerent. De his legendus Euſebius lib. 8. capp. 18. & 19. Ad hæc tempora Annales Eccleſiaſtici referunt certamen S. Catharinæ virginis & martyris, cujus meminiſſe volunt Euſebium cap. 17. Sed ſi ita eſt, falſum eſt quod Acta illius apud Surium ad diem 25. Novembris habent ipſam juſſu Maximini fuiſſe martyrio affectam. De illa namque ita ſcribit Euſebius; *Sola mulier quædam Chriſtiana inter alias a tyranno adulterii labe turpificatur, ex Alexandrinis mulieribus nobiliſſima,*

Falſa S. Catharinæ Virg. & Mart. Acta.

[illegible]

SCHOLION II.

[illegible]

Notæ.

[illegible]

Notæ.

[illegible]

CAPUT II.

[illegible]

§ I.

§. II.

§. III.

[illegible]

[illegible]

Nota.

[illegible]

CAPUT III.

[illegible]

ARTICULUS PRIMUS.

[illegible]

§. I.

[illegible]

§. II.

[illegible]

§. III.

[illegible]

§. IV.

[illegible]

[illegible]

§. V.

[illegible]

[illegible]

[illegible]

§. VI.

[illegible]

§. VII.

§. VIII.

§. IX.

§. X.

C. XI.

§. XII.

[illegible]

§. XIII.

[illegible]

§ XIV.

§. XV. & Ultimus.

[illegible]

SCHOLION I.

[illegible]

SCHOLION II.

[illegible]

Nota.

[illegible]

Nota.

[illegible]

[illegible]

Nota.

D[illegible]

ARTICULUS II.

De Schiſmate Meletianorum.

M[illegible]

ARTICULUS III.

De Ario, & Semi-Arianis.

§. I.

De Arii perſona.

A[illegible]

§. II.

§. III.

§. IV.

§. V.

XVII.

[illegible]

§. VII.

§ VIII.

SCHOLION.

Notæ

ARTICULUS IV.

§. I.

§. II.

§. III.

[illegible]

§. IV.

[illegible]

§. V.

[illegible]

[illegible]

§. VI.

[illegible]

§. VII.

[illegible]

§. VIII.

[illegible]

§. IX.

§. X.

§. XI.

[illegible]

§. XII.

[illegible]

§ XIII.

[illegible]

§. XIV.

[illegible]

§. XV.

[illegible]

§. XVI.

§. XVII.

§. XVIII.

§. XIX.

§. XX.

§. XXI.

§. XXII.

§. XXIII.

ſcriptam eſt omnibus tertiæ Formulæ Sirmienſis, & Arimini a Valente & Urſacio perlatæ hoc uno excepto, quod prior Filium dicit per omnia ſimilem Patri; [illegible] ſimilem Patri qui eum genuit, ſecundum Scripturas. Lege Socratem & Sozomenum [illegible] ſuprà laudatis.

Tunc accurrit decem Legati a Catholicis partibus ad Comitatum deſtinati, a Conſtantio per [illegible] Formulæ perfidiæ apud Nicenam Thraciæ editæ ſubſcribe[illegible] & cum Arianis communicarent, reſtituto [illegible] Urſacium [illegible] Ariminum [illegible] erat. Quam [illegible] non ſolum [illegible] Legati, ſed & omnes pene Orthodoxorum partium [illegible]. De quorum lapſu [illegible] ſunt S. Athanaſius in Epiſtola ad Afros, S. Hilarius in Fragmentis, Sulpitius Severus [illegible] S. Hieronymus [illegible] Sozomenus [illegible] capite. Quo lapſu tamen [illegible] Ariminenſis Concilii Epiſcopi [illegible] Hæreticos non eſt mirandum, ut propria Diſſertatione oſtendam.

§. XXIV.

De Concilio Seleucienſi.

Seleuciæ Iſauriæ urbe ſua Coloria aſſequuntur in Aſia minori, ſedes Archiepiſcopi.

DUm Concilium Ariminenſe agebatur, Seleuciam Iſauriæ urbem Orientales Epiſcopi numero 160. ſe contulerunt. Eo in loco congregati, præſentibus [illegible] Leona & Lauricio Comitibus, ab Imperatore ad curandum Concilium [illegible] [illegible] diſceptata per Scribas in publicos commentarios relata ſunt. [illegible] Concilii Acta uberius [illegible] Socrates [illegible] capite [illegible] Sozomenus.

Primâ die [illegible] certatum eſt de modo procedendi in Concilio. Quidam [illegible] de [illegible] [illegible] de Fide diſceptandum contendebant. Factum autem [illegible] Cyrillus Hieroſolymitanus, Euſtathius Sebaſtenus, & quidam alii. Hac contentione Schiſmatis cauſa fuit. Concilium enim duas in partes ſciſſum eſt. Alteri Acacius Cæſareæ Paleſtinæ Epiſcopus, Georgius Alexandriæ [illegible], & Eudoxius Antiochiæ præfecti, qui [illegible] alio Epiſcopo [illegible] Alteri Georgius Laodicenus, Silvanus Tarſenus, Pompeiopolitanus [illegible], & Eleuſius Cyzici, cum quibus [illegible] complures erant. Multi [illegible] accuſati [illegible] Epiſcopi [illegible] Acacius [illegible] [illegible] S. Athanaſio [illegible] de Synodis, [illegible] Nicænæ [illegible] Synodum [illegible] Alii verò [illegible] qui Synodi approbabant [illegible] de voce [illegible] [illegible] Silvanus Tarſenus [illegible] Novam [illegible] Fidei Formulam deſcribendam eſſe præter Antiochenam [illegible]. Id cum [illegible] Acacii ſectatores ſe ſubduxerunt, [illegible] diſtam Formulam [illegible] habere.

Secunda die, Acacius [illegible] Fidei Formulam coram Comitibus Leona & Lauricio edidit, quæ [illegible] perverſa eſt. In ea vocem Conſubſtantiale, & Æquè conſubſtantiale [illegible] ſcripturis abhorrens [illegible] Diſſimile anathemate damnabit, [illegible] propugnatores. Similitudinem autem Filii cum Patre ſtatuebat, ſecundum Apoſtolum dicentem: Qui eſt imago Dei [illegible]. Hanc Acacius perfidiæ Formulam S. Athanaſius libro de Synodis & Socrates [illegible] capite referunt. Hanc Formulam Sophronius, Eleuſius, aliique Semi-Ariani [illegible]

fragati. Orta inter [illegible] utrimque contentio eſt. Quæſitum nempe eſt ab Acacio quanam Filium [illegible] Patri. Reſpondit [illegible], Non ſubſtantia, ſed ſola [illegible] Patri eſſe [illegible]. At Semi-Ariani [illegible] [illegible] Hi [illegible] [illegible] Concilium [illegible] [illegible] Acacius [illegible] Semi-Ariani [illegible] [illegible] Acacius [illegible] Cyrillo [illegible] [illegible] Qui cum patere [illegible] geſtorum [illegible] [illegible] donec ſe [illegible] [illegible] S. Athanaſius [illegible] de Synodis, Socrates loco ſuprà laudato, Sozomenus libro [illegible] capite.

Seleucienſi Concilio adfuiſſe S. Hilarium Pictavienſem Epiſcopum [illegible] eſt Severus Sulpitius, * quod [illegible] gratia [illegible] [illegible] Fide [illegible] [illegible] Concilio geſta [illegible] narrat S. ipſe Hilarius [illegible] [illegible], libro contra Conſtantium [illegible] [illegible] [illegible] Synodo, [illegible] quantum Conſtantio placebat. Nam [illegible] Chriſtum [illegible] [illegible] [illegible] Hæreticum [illegible] [illegible] [illegible] Quod [illegible] ex Deo eſt, id eſt, de ſubſtantia Dei [illegible]. Qui [illegible] defendebant, * [illegible] ſcriptum [illegible] ſubſtantiam Dei [illegible] [illegible] de Deo [illegible] [illegible] eſſe Chriſtum [illegible] quod [illegible] [illegible] [illegible]

[illegible]

ſic [illegible] Deo eſſe, quia neque Deus [illegible]

** Lib. 2. Hiſt. Sacr.*

Complures Acacianos [illegible] deſ[illegible]

Defenderes [illegible] [illegible]

Eudoxius.

[illegible]

§ XXV.

[illegible]

§ XXVI.

[illegible]

§ XXVII.

[illegible]

§ XXVIII.

[illegible]

§.XXIX.

§ XXIX.

§ XXX.

§ XXXI.

§ XXXII.

§ XXXIII.

§ XXXIV.

§ XXXV.

§ XXXV.

§ XXXVI.

[illegible]

ARTICULUS V

[illegible]

[illegible]

SCHOLION.

[illegible]

Nota.

[illegible]

ARTICULUS VI.

[illegible]

ARTICULUS VII.

[illegible]

ARTICULUS II.

[illegible]

Notæ.

[illegible]

ARTICULUS X.

[illegible]

[illegible]

ARTICULUS XI.

[illegible]

§. I.

[illegible]

§. II.

§. III.

[illegible]

[illegible]

ARTICULUS XII.

[illegible]

[illegible]

ARTICULUS XIII.

[illegible]

[illegible]

[illegible]

SCHOLION

[illegible]

Nota.

[illegible]

ARTICULUS XIV.

[illegible]

§ I.

§. II.

ARTICULUS XV.

ARTICULUS XVI.

ARTICULUS XVII.

eſſe incluſas, forte diverſa [illegible] ut quicquid in hac vita varie & inæqualiter provenit, [illegible]

[illegible]

Conſtantius Sabinianus Romanus.

Is verò ſine modo, & ultra quam oportuit, inflammatum [illegible]

[illegible]

Cæſaraugustana Synodus Cannones.

[illegible]

Hæreticorum damnatio.

[illegible]

Perfectiones Hæreſis in Concilio

[illegible] Cum Priſcillianiſtæ per [illegible] & Inſtantium, Salvianumque [illegible] cedidiſſet, Ad [illegible] cium emeritæ ætatis [illegible]

[illegible] per Maximum Magiſtrum Officiorum [illegible] Decretis, [illegible] Inſtantius & [illegible] Hiſpaniam, [illegible] Eccleſias quibus [illegible]

Saragoſſa.

cum

[illegible] imperatorem deduci ſeculi accuſatores. Ida [illegible]

[illegible] giſſe conventus, hodiumque orare, [illegible]

[illegible]

Chriſt. 380. [illegible] teſte Sulpitio [illegible]

[illegible] in Hæreticos omnes inquirerent, & animadverterent, avocaret. Prævidebat quippe Sanctiſſimus [illegible] rus Sulon [illegible]

[illegible]

§. II.

[illegible]

P[illegible]

Nota.

ARTICULUS XVIII.

ARTICULUS XIX.

SCHOLION.

Notae.

[illegible]

ARTICULUS XXII.

[illegible]

ARTICULUS XXIII.

[illegible]

[illegible]

CAPUT IV.

[illegible]

[illegible]

ARTICULUS I.

[illegible]

[illegible]

[illegible]

SCHOLION.

[illegible]

ARTICULUS IV.

[illegible]

ARTICULUS V.

[illegible]

ARTICULUS VI.

ARTICULUS VII.

ARTICULUS VIII.

De Concilio Carthaginensi ...

ARTICULUS IX.

De Concilio Carthaginensi ...

ARTICULUS XI.

ARTICULUS XII.

SCHOLION.

CAPUT V.

ARTICULUS I.

De Patriarchis.

ARTICULUS II.

De Exarchis.

ARTICULUS III.

ARTICULUS IV.

ARTICULUS V.

ARTICULUS

ARTICULUS VI.

ARTICULUS VIII.

[illegible]

SCHOLION

[illegible]

ARTICULUS IX.

[illegible]

[illegible]

SCHOLION II.

[illegible]

Nota.

[illegible]

Nota.

[illegible]

ARTICULUS XII.

[illegible]

[illegible]

CAPUT VI.

SCHOLION.

ARTICULUS I.

§. I.

§. II.

[illegible]

[illegible]

re lapſus eſſe.

SCHOLION.

[illegible]

ARTICULUS II.

De S. [illegible]

[illegible]

[illegible] *non pa-* [illegible] ad Magnum [illegible] Gelaſio Papa [illegible] in Apocryphorum [illegible]

[illegible]

[illegible] annorum [illegible]

ARTICULUS III.

De Lactantio.

LActantius Firmianus [illegible] Diocletiano Imperatore, [illegible]

[illegible]

[illegible]

SCHOLION I.

[illegible]

SCHOLION II.

[illegible]

Notæ.

[illegible] ad [illegible] expugnandas [illegible] cent [illegible]

Nota.

Commune est Theologis [illegible] [illegible] [illegible] non Deus ad [illegible] [illegible] Baptism[illegible] [illegible] sacramento [illegible] exquere. [illegible] Augustinus [illegible] *philosophorum* [illegible] *neque* [illegible]

ARTICULUS IV.

De Juvenco, & Confessione.

Caius Aquilinus Vettius Juvencus, nobilissimus [illegible] Hispania Presbyter, [illegible] Evangelia Heroicis versibus [illegible] Constantino Magno. [illegible] S. Hieronymus in Catalogo Scriptorum Eccles. cap. 84. [illegible] Epist. [illegible] ad Magnum & [illegible] Commentariis ad caput [illegible] Matthæi, & Honorius Augustodunensis [illegible] *De Luminaribus Ecclesiæ*, cap. 85.

II. Constantinus Magnus Imperator, inter Scriptores Ecclesiasticos [illegible] Oratio [illegible] *de Sanctorum* [illegible] de Vita Constantini [illegible] Eusebius. Quod vero [illegible] Constantini Donationis Edictum, quo urbem Romam & Italiam [illegible] Romano Pontifici & ejus Successoribus [illegible] eruditis [illegible] in singulari Dissertatione.

ARTICULUS V.

De Eusebio Cæsareensi.

Eusebius extremis Galieni Imperatoris temporibus [illegible] est [illegible] Dorotheo Eunucho, Antiocheno Presbytero, [illegible] Eusebium [illegible] Ecclesiæ Episcopum [illegible] cum Pamphilo [illegible] pro Christo martyrium [illegible] Pamphili cognominatus est. Mortuo Aga[illegible] [illegible] communi omnium consensu [illegible] [illegible] ad annum [illegible]

[illegible] Evangelica Præparatione [illegible] libris [illegible] Ante Nicænum [illegible] populorum [illegible] [illegible] Deinde [illegible] pertinebant [illegible] Græcorum Philosophorum [illegible] Ad [illegible] progressum [illegible] & universam [illegible] Post hæc, Græcos ab Hebræis [illegible] libris [illegible] Hebræorum [illegible] Græcorum Philosophorum [illegible] demonstrat [illegible] Sequentibus tandem libris, Græcæ Philosophiæ Principes [illegible] Hebræorum [illegible] apud Græcos [illegible] Evangelica [illegible] demonstrat [illegible] Mosis [illegible] a Platonis [illegible] libro XV. [illegible] Philosophorum [illegible] Græcorum [illegible] Fragmentis [illegible]

[illegible] Evangelica Demonstratione [illegible] per [illegible] argumenta [illegible] Scriptura [illegible] Prophetis [illegible] Tres postremos Evangelicæ Demonstrationis [illegible] & [illegible] Eusebio [illegible] esse contra Porphyrium, asserit Scaliger in *Animadversionibus* Eu-

Librorum de Præparatione Evangelica argumentum.

Libri de Evangelica Demonstratione.

Emendatur Scaliger.

[illegible]

ARTICULUS VII.

[illegible]

ARTICULUS VIII.

[illegible]

[illegible]

tem opponunt; *Athanaſium ſpectat ſuos libros, maxime vero Symboli* QUICUMQUE.

R. S. *Athanaſium ſuos* Libros non ſpurio, ſed certo lumine ac judicio veros a ſuppoſititiis diſcerno, iisdemque ipſi abjudico, quem non abjudicet univerſa pene eruditorum hominum ætas, nullum ipſius eſſe nego hoc firmo argumento.

SCHOLION II.

R. Religioſi Cenſores in eodem Articulo hanc Propoſitionem notant, pag. 470. Editionis primæ: *Angeli corporei ſunt ex Doctrina plurium Patrum*.

Angelos corporeos eſſe non dixi, nec ſentio, abſit. Sed plures Patres ita ſenſiſſe ob errare, oſtendens contra Baronium Cardinalem, Vitam S. Antonii non eſſe propterea S. *Athanaſio* abjudicandam, quòd illius Author corpora dæmonibus tribuat.

Nota.

NOn pauci conſentiunt Natali, Symbolum *Quicumque &c.* Vigilio Tapſenſi tribuentes, nec ſunt infirmæ ſuæ conjecturæ quas ex Queſnello refert. Putandum tamen hunc auctorem doctiſſimum encomio non fuiſſe decoraturum, ſi dum ſcribebat, tot ipſius propoſitiones Sedes Apoſtolica proſcripſiſſet, ut poſtea factum eſt.

Nota.

QUæ olim fuerint opiniones de Angelorum natura adnotavi poſt diſſertationem ſeptimam ſæculi ſecundi.

ARTICULUS IX.

De Euſtathio Antiocheno.

SAnctus Euſtathius Syda urbe Pamphiliæ oriundus, Berœæ in Syria primum Epiſcopus, deinde poſt Philogonii mortem communi conſenſu Epiſcoporum, Clericorum & plebis ad Antiochenæ Eccleſiæ adminiſtrationem evectus eſt. Inſignis Nicænæ Fidei defenſor fuit, cujus in odium calumniosè depoſitionem, exilium, ab Arianis paſſus eſt. Multa ſcripſit adverſus Arianos. Item librum *De Anima & Engaſtrimytho*, id eſt, de Sermone ex ventre, ſeu pythonico, contra Origenem, in quo verum Samuelem non fuiſſe à Pythone ſuſcitatum, nec Sauli apparuiſſe, diſertè probat. Hunc S. Euſtathii Tractatum Græcè & Latinè edidit Vir Doctiſſimus Leo Allatius in Syntagmate *De Engaſtrimytho*. Scripſit etiam *Commentaria in Pſalmos*, & Orationem in illa Sapientiæ verba *Dominus poſſedit me initium viarum ſuarum*, ex quibus Libri inſignia Fragmenta ad duarum in Chriſto naturarum probandam veritatem Theodoretus profert in Dialogis. *Euſtathii* Antiocheni Epiſcopi genuinum Opus non videtur Commentarium in *Hexaemeron*, ſive *De Opere ſex dierum*, ſub ejus nomine à *Leone Allatio* editum, cum illud Stylus Euſtathiano plane diſſimilis ſit, nec illius meminerit S. Hieronymus, aut alius Veterum, mera denique ſit compilatio hinc conſutarum ſententiarum Veteris Teſtamenti, Artapani, Joſephi, Protevangelii S. Jacobo aſcripti, Euſebii, S. Baſilii, &c. Lege S. Hieronymum in Catalogo Scriptorum Eccleſiaſticorum. De Euſtathii Operibus ita cenſet Sozomenus Lib. 2. Hiſtoriæ Eccleſiaſticæ, cap. 19. *Euſtathius tum ſermonum ob aliis*

rebus egregiis, tum eloquentia etiam merito admirandus quemadmodum ex libris ejus, qui adhuc extant, licet cognoſcere, qui tum ob priſcum genus dictionis, & ob gravitatem ſententiarum, tum ob verborum elegantiam, & in rebus explicandis venuſtatem magnoperè probantur.

Quædam a S. Euſtathio de Chriſti perſona dudum ſcripta refert Facundus Hermianenſis lib. 11. Cap. 1. & quæ Neſtorii errori favere nonnihil videantur. Sed, inquit, pro his quæ, *nondum exorto Neſtorio, ſecure ſimpliciter loquebatur, quæ non eſt condemnanda Doctrina*.

ARTICULUS X.

De S. Jacobo Niſibitano.

SAnctus Jacobus cognomento Sapiens, in Maximiani perſecutione Confeſſionis gloria inſignis, unus è Nicænis Patribus, cujus Vitam ſcripſit Theodoretus in *Hiſtoria Religioſa* cap. 1. è ſolitudine ad Niſibis urbis in Perſide celeberrimæ Epiſcopatum aſſumptus eſt. Ipſum in Catalogo Scriptorum Eccleſiaſticorum S. Hieronymus non recenſuit, quem eâ ratione Gennadius excuſat, quòd linguam Syriacam nondum noſſet, quo tempore Catalogum conſcripſit. Jacobi autem Niſibitani Opera è Syriaca in Græcam linguam, tranſlata nondum eſſent. XXVI. Operum ipſius libros Gennadius commemorat. Obiit Conſtantii Imperatoris temporibus, intra muros Niſibenſes, ſecundum Conſtantini mandatum ſepultus, ad tutelam civitatis.

ARTICULUS XI.

De Lucifero Calaritano.

LUcifer Calaritanæ Eccleſiæ Epiſcopus, Arianorum acerrimus hoſtis, confeſſionis gloriam facto in Eccleſia ſchiſmate fœdavit. Vivere deſiit anno 371. ex S. Hieronymo. Plures edidit in veritatis & Eccleſiæ defenſionem Tractatus, quos S. Athanaſius & S. Hieronymus commendarunt, ſcilicet libros duos ad Conſtantium Imperatorem, alterum *De Regibus Apoſtaticis*, unum *De non parcendo delinquentibus in Deum*, unum qui inſcribitur, *Quod moriendum ſit pro Filio Dei*, unum denique *De non conveniendo cum Hæreticis*. Hæc Opera Lucifero nemo ſive Catholicorum, ſive Heterodoxorum abjudicat. Præparati ad Martyrium animi indices eſſe ejus libros ad Conſtantium, S. Hieronymus in Catalogo Scriptorum Eccleſiaſticorum, Cap. 95. teſtatur.

ARTICULUS XII.

De S. Cyrillo Hieroſolymitano.

SAnctus Cyrillus poſt obitum S. Maximi Hieroſolymitanus Epiſcopus, ab Acacii factione ſæpe vexatus, & è ſede ſua detruſus, Semi Arianis additus fuit ob eamque rationem ab antiquis Scriptoribus Eccleſiaſticis male exceptus eſt, ut à S. Hieronymo in Chronico, & à Ruffino, lib. 1. Hiſtoriæ Eccleſiaſticæ, cap. 14. qui ipſum violatæ Fidei inſimulant. At Concilii ſecundi Oecumenici, cui anno anteobitum 5. interfuit, teſtimonium, Hieronymi, Ruffinique ſuf-

fra-

[illegible]

SCHOLION I.

SCHOLION II.

§. I.

§. II.

[illegible]

ARTICULUS [illegible]

§. I.

[illegible]

[illegible]

§. II.

De Sancto Phœbadio.

SANCTUS PHOEBADIUS, ſive [illegible], vel FEGADIUS [illegible] Aginnenſis [illegible] Epiſcopus [illegible] Theodoſio Seniore Imperatore [illegible] Hieronymus [illegible] Arianos [illegible] Opuſcula.

SCHOLION I.

IN [illegible]

SCHOLION II.

In eodem [illegible]

[illegible]

Notæ.

R[illegible]

[illegible]

Notæ.

ARTICULUS

ARTICULUS XIX.

De S. Basilio Magno.

§. I.

ARTICULUS XVIII.

§. II.

dum ſigillum ſque-

§. III.

§. IV.

ARTICULUS XX.

ARTICULUS

ARTICULUS XXIII.

ARTICULUS XXIV.

ARTICULUS XXV.

ARTICULUS XXVI.

ARTICULUS XXVII.

§ I.

§. II.

§ III.

§ IV.

[illegible]

Nota.

[illegible]

ARTICULUS [illegible]

[illegible]

SCHOLION.

[illegible]

§. II

§ III.

§ IV.

SCHOLION

ARTICULUS [illegible]

[illegible]

SCHOLION.

[illegible]

Notæ.

[illegible]

ARTICULUS XXIII.

De S. Joanne Chryſoſtomo.

[illegible]

ARTICULUS XXX.

SCHOLION.

§. I.

§. II.

ARTICULUS [illegible]

[illegible]

SCHOLION.

[illegible]

ARTICULUS [illegible]

[illegible]

[illegible]

ſe penitus depel-
recipeteretur. Se-
rem, exiſtimo ut
lagio, Cæleſtio,
quæ verò interpola-
tum

[illegible]

Notæ.

[illegible]

[illegible]

ARTICULUS XXXIV.

De [illegible]

[illegible]

ARTICULUS XXXV.

De [illegible]

[illegible]

ARTICULUS XXXVI.

De [illegible]

[illegible]

[illegible]

CAPUT ULTIMUM.

[illegible]

ARTICULUS I.

[illegible]

ARTICULUS II.

ARTICULUS III.

ARTICULUS IV.

ARTICULUS V

SCHOLION II.

SCHOLION III.

SCHOLION IV.

SCHOLION V.

Monita.

leges obſervare. Non ergo Principis indigebant robore, cùm ab ipſo tanquam divina eloquia haberentur, & ut leges agnoſcerentur. Juvat etiam audire Baſilium Imperatorem, qui octavam Synodum confirmavit *act. 10.* in hæc verba prorumpentem: *De vobis autem laicis tam qui in dignitatibus, quàm qui abſolute converſantur, quid amplius dicam non habeo, quàm quia nullo modo vobis licet de eccleſiaſticis cauſis ſermonem movere, neque penitus reſiſtere integritati, & univerſali Synodo adverſari. Hæc enim inveſtigare & quærere Patriarcharum, Pontificum, & Sacerdotum eſt, quia regiminis officium ſortiti ſunt, qui ſanctificandi, qui ligandi, & ſolvendi poteſtatem habent: qui eccleſiaſticas & cæleſtes adepti ſunt claves: non noſtrum, qui paſci debemus, qui ſanctificari, qui ligari, vel a ligamento ſolvi egemus.* Ille igitur qui Concilii decreta abſque ſua confirmatione non re. quirit, eiſdem ſe ſubditum declarando, nihil aliud Principum confirmatione fieri oſtendit, quàm ipſorum executionem promovere, ac ſuâ authoritate velle Eccleſiæ inſervire.

Nota.

DE poteſtate Principum quoad apponenda matrimonii impedimenta quædam adnotavi poſt act. 2. diſſert. 18. ſæculi II.

IN HISTO-

IN HISTORIAM ECCLESIASTICAM QUARTI SÆCULI SELECTÆ DISSERTATIONES.

DISSERTATIO PRIMA.

De Donato a Caſis-nigris Schiſmatis Donatiſtarum authore.

QUÆSTIO UNICA.

Utrùm Donatus a Caſis-nigris fuerit Epiſcopus Carthaginenſis.

DONATUM a Caſis-nigris auctorem fuiſſe neſari Donatiſtarum Schiſmatis, diximus in Synopſi, cap. 1. Art. 1. §. 1. idque Sancti Auguſtini invictâ auctoritate probavimus. Agimus impræſentiarum de præfati Donati Epiſcopatu, & quærimus utrùm a ſede Caſarum-nigrarum ad Carthaginenſem fuerit translatus. Id affirmat illuſtriſſimus & doctiſſimus Aurelianenſium Epiſcopus Albaſpinæus Obſervatione 3. in Optatum, contendit illum Majorino in Schiſmatica factione ſucceſſiſſe: atque ſe hâc in re Sancto Auguſtino minimè aſſentiri. Verum nec ipſi adverſùs Sanctum Auguſtinum aſſentiri poſſumus: unde contra ipſum hanc ſtatuimus Propoſitionem.

PROPOSITIO.

Donatus a Caſis-nigris numquam fuit Carthaginenſis Epiſcopus.

PRobatur primò ex Optato Milevitano, lib. 1. pag. 48. ubi Majorinum vocat Parmeniani in ſucceſſione Schiſmaticâ avum. *Non enim*, inquit, *Cæcilianus exivit a Majorino avo tuo, ſed Majorinus a Cæciliano.* At Majorinus dici non poſſet avus Parmeniani, ſed atavus potiùs dicendus eſſet, ſi Donatus a Caſis-nigris fuiſſet Epiſcopus Carthaginenſis. Nam, ſecundùm Schiſmaticam ſucceſſionem, Parmeniani pater ſeu proximus deceſſor eſſet Donatus magnus, avus Donatus Caſenſis, atavus Majorinus. Colligitur itaque ex Optato, Donatum a Caſis-nigris numquam fuiſſe Carthaginenſem Epiſcopum.

Probatur ſecundò ex Sancto Auguſtino, lib. 1. Retractat. cap. 21. ubi de Donato a Caſis-nigris ait, *Ille autem non erat Carthaginenſis Donatiſtarum Epiſcopus.*

Objicit doctiſſimus Albaſpinæus, primò Schiſma præfatum vocatum fuiſſe partem Donati, antequam magnus Donatus inauguraretur Schiſmaticæ factionis Antiſtes Carthaginenſis. Id nempe contigit ſexto tantùm anno poſt Nicænum Concilium: Libellum autem obtulerunt Conſtantino Imperatori Donatiſtæ, duodecim vel tredecim annis ante Nicænam Synodum, in quo Eccleſiam ſuam *partem Donati* appellabant, ut teſtatur Optatus. Atqui Schiſma illud partem Donati non vocaſſent, ſi Majorinus tum fuiſſet Epiſcopus Carthaginenſis. Nam de ſede Carthaginenſi, & de Menſurii ſucceſſore erat controverſia, non de rebaptizatione. Quapropter a Majorino potiùs quàm a Donato Caſenſi nuncupari debuit illa factio, ſi Majorinus ſedem illam tunc temporis occupaſſet.

Secundò. De ſede, & Romæ, & apud Imperatorem diſputabatur: & tamen cùm libellus oblatus eſt Imperatori, cùm Imperator eum ad Melchiadem rejecit, cùm cauſſa apud Pontificem agitata eſt, cùm Romæ judicata, denique in formâ ſententiæ & provocationis, nec Romæ, nec Arelate, nec uſpiam alibi ulla niſi Donati ſolius facta eſt mentio. At conſentaneum erat, Majorinum, ſi Carthagine tunc ſediſſet, & de Epiſcopatu Carthaginenſi cum Cæciliano eò tempore contendiſſet, in ſententiâ nominari. Cum ergo ſolus Donatus a Caſis-nigris commemoretur, argumento eſt tunc Majorinum mortem obiiſſe, & hunc Donatum ipſi in Epiſcopatu Carthaginenſi ſuffectum fuiſſe.

Tertiò, teſtatur Optatus, lib. 1. pag. 44. Olym-

DISSERTATIO II.

PROPOSITIO.

[illegible]

DISSERTATIO III.

De Concilio Romano ſub Melchiade contra Donatiſtas celebrato.

QUÆSTIO PRIMA.

[illegible]

PROPOSITIO EST AFFIRMANS.

[illegible]

piſtolâ 162. ubi de Conſtantino ſic loquitur. *Dedit ille aliud Arelatenſe judicium, aliorum ſcilicet Epiſcoporum: non quia jam neceſſe erat, ſed eorum perverſitatibus cedens, & omni modo cupiens tantam impudentiam cohibere.*

Probatur ſecundò. Si Romanus Pontifex ſacerdotali tantùm poteſtate, & ut Imperatoris delegatus, de cauſſa Schiſmatis Donatiſtarum, de Ordinatione Cæciliani, aliiſque cauſſis Eccleſiaſticis judicare potuiſſet, Cæcilianus non potuiſſet pro libito cauſſam ſuam ad Sedem Apoſtolicam deferre: atqui id poterat Cæcilianus. Romanus igitur Pontifex proprio jure, propriâque auctoritate cauſſam Schiſmatis Donatiſtarum, Ordinationis Cæciliani, aliaſque hujuſmodi cauſſas Eccleſiaſticas dirimere poterat ac judicare.

Probatur Minor ex Sancto Auguſtino, Epiſtolâ 162. ubi Cæciliano loquens, ait: *Poſſet non curare conſpirantem multitudinem inimicorum, cùm ſe videret & Romanæ Eccleſiæ, in qua ſemper Apoſtolicæ Cathedræ viguit Principatus, & cæteris terris unde Evangelium ad ipſam Africam venit, per communicatorias litteras eſſe conjunctum, ubi paratus eſſet cauſſam ſuam dicere, ſi adverſarii ejus hos Eccleſias ab eo alienare conarentur.*

Objicies. Sanctus Auguſtinus aſſerit, Melchiadem non uſurpaſſe judicium cauſſæ Cæciliani, & Donatiſtarum, quia rogatus Imperator illud concedit. Uſurpaſſet itaque judicium Pontifex, niſi Conſtantinus judicandi vim de cauſſa provocatum demandaſſet: proindeque non propriâ auctoritate, ſed ut Imperatoris delegatus, illam diremit controverſiam.

Probatur antecedens Sancti Auguſtini verbis Epiſtolâ 162. *An forſè non debuit Romanæ Eccleſiæ Melchiades Epiſcopus cum Collegis tranſmarinis Epiſcopis, illud ſibi uſurpare judicium, quod ab Afris ſeptuaginta, ubi Primas Tigiſitanus præſedit, fuerat terminatum? Quid quod nec ipſe uſurpavit? Rogatus quippe Imperator judices miſit Epiſcopos, qui cum eo ſederent, & de tota illa cauſſâ quod juſtum videretur ſtatuerent. Hoc probamus & Donatiſtarum precibus, & verbis ipſius Imperatoris.*

Reſpondeo, nego conſequentiam. Non enim ait Sanctus Auguſtinus Imperatorem commiſiſſe Melchiadi poteſtatem judicandi, ſed judices miſiſſe Epiſcopos, qui cum eo ſederent. Nec dicit ipſum creaſſe judices, ſed miſiſſe qui aſſiderent Pontifici. Probat autem Sanctus Auguſtinus ex hoc Conſtantini facto, quòd Melchiades judicium non uſurpaverit: argumento ad hominem contra Donatiſtas, quaſi dicat: Etiamſi concederemus vobis, o Schiſmatici, Melchiadem non habuiſſe poteſtatem judicandi, propriò nomine, veſtro de Schiſmate, & de Cæciliani cauſſâ, dicere tamen non poſſetis, eum ſibi uſurpaſſe judicium cum collegis tranſmarinis Epiſcopis. Vos enim ipſi rogaſtis Imperatorem, ut judices daret.

SCHOLION I.

Ad hanc Quæſtionem, pag. 24. Editionis primæ refertur hæc Cenſorum Religioſorum nota. Quæſtio ea, *Utrùm Melchiades Concilio Romano præſuerit ac Sententiam tulerit contra Donatiſtas ut Imperatoris Conſtantini Delegatus?* Quæſtio pia diſputatur, inquiunt: quia extra Controverſiam eſt Romanum Pontificem non poſſe eſſe Imperatoris Delegatum in Conciliis convocatione.

R. Licèt Quæſtio iſta non ſit inter Catholicos Theologos controverſa, inter Catholicos tamen & Hæreticos controverſa eſt, adverſus quos Propoſitionem iſtam negantem, cujus mox probationes ſubjiciunt his verbis. *Probatur contra quoſdam Calvinianos gregis Theologaſtros.* Diſpliceret-ne porrò Catholicis Hæreticorum confutatio, & Pontificiæ Poteſtatis aſſertio atque defenſio hic à me ſuſcepta? Cùm apud S. Thomam legantur Quæſtiones iſtæ, *Utrùm Deus ſit? ... Utrùm in Deo ſint plures perſonæ quàm tres?* aliæque hujus generis innumeræ, quis Angelicum Doctorem cenſurâ ſeveritate notare audeat, dicens: *Diſputatur iſta Quæſtio, quia extra controverſiam eſt?* An, quæſo, magis extra controverſiam eſt, Romanum Pontificem non poſſe præeſſe Concilio & contra Hæreticos ferre ſententiam ut Imperatoris Delegatum, quàm Deum eſſe, non eſſe plures in Deo perſonas quàm tres? &c.

SCHOLION II.

Ad eandem Quæſtionem, pag. 26. Editionis primæ Religioſi Cenſores hanc Notam apponunt: *Poſtquam dixit, Papam eſſe ſummum controverſiarum judicem, ad marginem notat, Non dico reſpectivè ad Concilium Generale.*

R. Romanum Pontificem eſſe ſummum controverſiarum Fidei judicem tam in Concilio Generali, quàm extra Concilium Generale confeſſus: Sed ne quis inde colligeret Concilium Oecumenicum inferioris eſſe auctoritatis quàm Romanum Pontificem, quæ ſententia non eſt Facultatis Theologicæ Pariſienſis Eccleſiæ Gallicanæ, monui in margine, me Summi Pontificis auctoritatem hic non conferre cum Oecumenici Concilii poteſtate.

Nota.

De Summi Pontificis ſupra Concilium Oecumenicum præſtantia, alibi commodiùs ſermo erit.

DISSERTATIO IV.

De Concilio Arelatenſi.

QUÆSTIO PRIMA.

Utrùm Cauſa Donatiſtarum & Cæciliani, quæ dudum Romano Concilio fuerat à Melchiade judicata, ſine Summi Pontificis conſenſu retractata fuerit in Concilio Arelatenſi.

PROPOSITIO.

Veriſimile eſt, abſque Romani Pontificis conſenſu, cauſam Cæciliani & Donatiſtarum in Romano Concilio judicatam, retractatam non fuiſſe in Arelatenſi.

Probatur. Ad illud Concilium invitatus fuerat Silveſter Pontifex Romanus: ad illud miſit Legatos, ad eumque Patres retulerunt res omnes omnino quæ geſta erant in Concilio, rogarûntque ut Canones auctoritate ſuâ confirmaret ac promulgaret. Veriſimile igitur eſt ipſo conſentiente Synodum Arelatenſem fuiſſe congregatam, ideòque retractatum fuiſſe, ipſo annuente, Melchiadis & Romanæ Synodi judicium.

Prima pars antecedentis, nimirum quòd Silveſter fuerit ad Concilium Arelatenſe invitatus, conſtat ex Epiſtolâ Synodi ad ipſum datâ. *Et utinam*, inquiunt Patres, *ad hoc tantum ſpectaculum intereſſe tanti fuiſſes. Profectò credimus quia in eos* (Donatiſtas) *ſeverior fuiſſet ſententia prolata: & te pariter nobiſcum judicante, cœtus noſter majore lætitiâ exultaſſet. Sed quoniam recedere à partibus*

illis

QUÆSTIO II.

PROPOSITIO.

DISSERTATIO V.

De jure Conſtantini Imperatoris in cauſſa Cæciliani, & Felicis Aptungitani, necnon in toto Schiſmatis Donatiſtarum negotio.

PROPOSITIO.

[illegible]

SCHOLION I.

[illegible]

SCHOLION II.

[illegible]

SCHOLION III.

[illegible]

SCHOLION IV.

[illegible]

[illegible]

§. I.

[illegible]

§. II.

[illegible]

Nota.

[illegible]

Nota.

[illegible]

Nota.

[illegible]

[illegible]

Nota.

[illegible]

DISSERTATIO VI.

De Absolutione Caeciliani.

QUÆSTIO UNICA.

[illegible]

PROPOSITIO.

[illegible]

SCHOLION

DISSERTATIO VII.

De Collatione Carthaginenſi.

QUÆSTIO UNICA

PROPOSITIO

[illegible]

DISSERTATIO VIII.

De Meletii Schismate.

[illegible]

PROPOSITIO.

[illegible]

[illegible]

PROPOSITIO.

[illegible]

DISSERTATIO IX.

De Visione S. Petri Alexandrini contra Arium, & de Actis [illegible] S. Patriarchæ & Martyris.

ARTICULUS UNICUS.

[illegible]

[illegible]

DISSERTATIO X.

De ſecundo Concilio Alexandrino contra Arium.

QUÆSTIO UNICA.

Utrum Oſius a Conſtantino Imperatore, an a Silveſtro Romano Pontifice [illegible]

PROPOSITIO.

[illegible]

[illegible] *Tom. IV.*

[illegible]

DISSERTATIO XI.

De Nicæni Concilii convocatione.

ARTICULUS UNICUS.

A quo Nicæna Synodus convocata fuerit?

PROPOSITIO.

[illegible]

SCHOLION I.

[illegible]

SCHOLION II.

[illegible]

DISSERTATIO XII.

De Præside Nicæni Concilii.

ARTICULUS UNICUS.

Quis Nicæno Concilio præfuerit?

PROPOSITIO.

[illegible]

[illegible]

DISSERTATIO XIII.

De Concilio Nicæno Epocha.

ARTICULUS UNICUS.

Quo tempore celebratum fuerit Nicænum Concilium?

PROPOSITIO I.

[illegible]

DISSERTATIO XIV.

[illegible]

ARTICULUS UNICUS.

[illegible]

PROPOSITIO

[illegible]

DISSERTATIO XV.

ARTICULUS [illegible]

PROOEMIUM.

DISSERTATIO XVI.

[illegible]

ne taceant, & in pace ſint, conſalutare.

[illegible]

[illegible]

de Epiſcopo ejus Alexander accommodaretur aſſenſus

[illegible]

[illegible]

DISSERTATIO XVII.

De Fide Basilii Cæsarienſis.

ARTICULUS UNICUS

[illegible]

[illegible]

PROPOSITIO

[illegible]

Epiſtolâ tamen in qua Dei F…
…lium, & ex ſubſtantia Patris ex…

[illegible]

Notæ.

[illegible]

Notæ.

[illegible]

DISSERTATIO XVIII

SCHOLION I.

[illegible]

SCHOLION II.

[illegible]

Notæ.

[illegible]

Notæ.

[illegible]

DISSERTATIO XIX.

DE HISTORIA PAPHNUTII cum Niceno Canone III. Conciliando & de Sacrorum Ministrorum Continentia.

[illegible]

PROPOSITIO I.

[illegible]

[illegible]

quę honeſta & competens

SCHOLION II.

[illegible]

SCHOLION III.

[illegible]

SCHOLION IV.

[illegible]

Nota.

[illegible]

DISSERTATIO XX.

De ſenſu ſexti Canonis Nicæni.

[illegible]

PROPOSITIO I.

[illegible]

[illegible] a Fidelibus ſeparavit, non ſolum non attinget, ſed in quo etiam [illegible] Synodi [illegible]. [illegible] ſecundum Canones [illegible] propriam [illegible] poteſt [illegible] Canones [illegible]. [illegible] Patrum [illegible] Gallicani [illegible] de Romano Pontifice [illegible] excommunicando ſive Epiſcopos ſive [illegible] perpetrantes, ſecundum diſpoſitionem Canonum.

SCHOLION I.

In hac Diſſertatione, pag. [illegible] Religioſi Cenſores primam Propoſitionem ſive Concluſionem [illegible] Romani Pontificis Primatum [illegible].

R. [illegible] Propoſitionem [illegible] Petrum de Marca [illegible] Romani Pontificis [illegible] Sexto Sacro Concilii Canone [illegible]. Secunda Propoſitio [illegible] probationes [illegible].

SCHOLION II.

In eadem Diſſertatione pag. [illegible] Religioſi Cenſores hanc Propoſitionem notant. *Papa nihil poſſit in Gallia contra Canones.*

R. [illegible] Romanus Pontifex [illegible] Canones [illegible] Romanus Pontifex poſſe deponere Epiſcopos adverſus eoſdem Canones.

SCHOLION III.

Ad eamdem paginam hanc notam apponunt, Religioſi Cenſores. *De Dedicatione cujuſdam Templi* [illegible]

R. Quæ in Dedicatione Eccleſiæ Monaſterii De [illegible] a Petro Cardinali facta mandato Joannis XIII. Romani Pontificis contra voluntatem Hugonis Turonenſis Archiepiſcopi [illegible] Romani Pontificis [illegible] Sancto [illegible] Abbati, cui ſanum [illegible] nunc rem modo [illegible].

SCHOLION IV.

In eadem Diſſertatione pag. [illegible] Religioſi Cenſores hanc Propoſitionem notant. *Papa non poteſt excommunicare Epiſcopos* [illegible]

R. Non ſolum Epiſcopos [illegible] Canone [illegible] Sanctus Pontifex [illegible] excommunicare poſſit [illegible] Cenſores [illegible] tribuunt Pontifici ipſi.

Nota.

Papam non ita ſacris canonibus ſubjectum, ut [illegible] circumſtantiæ [illegible] ſuſpendendi exigant, vel abroganda.

Nota.

Quæ Marcas refert ex Glabro Rodulpho de dedicatione Eccleſiæ Monaſterii de Bello-loco [illegible] Petro de Marca [illegible] Ugonis Archiepiſcopi Turonenſis [illegible] Sergio IV. Joanni XIII. [illegible] Romanum Eccleſiam [illegible] Monaſterium [illegible] cap. [illegible] Rodulphum Glabrum a de Marca non confutatum, ſed illuſtratum, quod tamen non [illegible]

dandi

[illegible]

Notæ.

[illegible]

DISSERTATIO XXI.

De Synodo Tyria.

QUÆSTIO UNICA.

[illegible]

PROPOSITIO I.

[illegible]

§ II.

§ III.

[illegible]

DISSERTATIO XXII.

De Sancti Athanaſii ad Julium Romanum Pontificem confugio.

QUAESTIO UNICA.

[illegible]

PROPOSITIO I.

[illegible]

[illegible]

DISSERTATIO XXIII.

Dissertatio de Baptismo Constantini Imperatoris.

PROPOSITIO.

Nota.

DISSERTATIO XXIV.

De Fide in qua Conſtantinus Imperator mortuus eſt.

[illegible]

SCHOLION.

[illegible]

Notae.

[illegible]

Nota.

DISSERTATIO XXIV

De Villa in qua Conſtantinus Imperator mortuus eſt.

nem, & omnia [illegible]
Episcoporum [illegible]
plurima, quae [illegible]

Nota.

[illegible]

Notæ.

[illegible]

DISSERTATIO XXIV.

De Fide in qua Conſtantinus Imperator mortuus eſt

[illegible]

[illegible]

SCHOLION

[illegible]

DISSERTATIO XXV

De Confeſſione [illegible]

ARTICULUS PRIMUS

[illegible]

[illegible]

F[illegible]

[illegible]

[illegible] ... *[illegible]eciſtis ac noſtrum , ſubjacerent* . Quo [illegible]

[illegible]

Presbyter poſt aliquot annos ſcripſit de Carolo [illegible]

[illegible]

[illegible] Archiepiſcop. tranſlationem confirmat. *Datum [illegible] Cal. Martii per manus Petri Diaconi , & Bibliothecarii , & Cancellarii Sanctæ Ap[illegible]*

[illegible]

ARTICULUS II.

ARTICULUS TERTIUS

DISSERTATIO XXVI.

QUÆSTIO UNICA.

PROPOSITIO.

PROPOSITIO II.

DISSERTATIO XXVII.

De Concilio Sardicensi convocatione, Præsidibus, & auctoritate.

ARTICULUS PRIMUS.

PROPOSITIO

ARTICULUS

PROPOSITIO

SCHOLION II.

SCHOLION III.

SCHOLION I.

Nota.

DISSERTATIO XXVIII

De vera Appellatione Episcoporum ad Sedem Romanam, quod Sardicensis Canones [illegible]

QUÆSTIO UNICA.

Utrum Canones Sardicenses Romano Episc[illegible]

[illegible]

[illegible]

[illegible]

ſam appellationes Epiſcoporum ad Sedem Apo-

[illegible]

vel aliorum ſub aliis dominiis

[illegible]

... Sanctum Chrysostomum ... atque ... Theophilus, inquit, ... B. C...

Non enim, inquit,

[illegible]

theſſe a Nicena Syno-
dalis cuſtodiatur, quod

[illegible]

SCHOLION I

SCHOLION II

SCHOLION III

SCHOLION IV

SCHOLION V

SCHOLION VI

[illegible]

SCHOLION VII.

[illegible]

SCHOLION VIII.

[illegible]

SCHOLION IX.

[illegible]

SCHOLION X.

[illegible]

ANIMADVERSIONES in Dissertationem XXVIII. quæ est de usu appellationum ad Sedem Romanam.

§. I.

[illegible]

E[illegible]

§ II.

§ III.

[illegible]

Notæ.

[illegible]

DISSERTATIO XXIX.

De Fidei Professione a Concilio Sardicensi.

QUÆSTIO UNICA.

Utrum Concilium Sardicense aliquam Fidei Formulam ediderit?

PROPOSITIO.

[illegible]

DISSERTATIO XXX.

[illegible] in S. Trinitate hypoſtaſin [illegible].

SCHOLION I.

In hac Diſſertatione [illegible] Cenſores hanc Propoſitionem notant, pag. [illegible] Editionis primæ [illegible] Patres dum errores impugnant unum Hæreſim, in alteram extremam [illegible].

R. [illegible] [illegible] Quæ [illegible] S. Auguſtinus [illegible] De Gratia Chriſti [illegible] [illegible] libertate [illegible] [illegible] Dei gratia [illegible] quando [illegible] Dei gratia, liberum arbitrium [illegible].

SCHOLION II.

In eadem Diſſertatione, pag. [illegible] Editionis primæ, [illegible] Cenſores hanc Propoſitionem notant [illegible]

R. [illegible] Cenſores [illegible] Hæreſi [illegible] Hæreſis [illegible] Hæreticus erit?

Nota.

Hanc [illegible] PP. [illegible] S. Gregorius Thaumaturgus [illegible] Chriſtianus [illegible] Perſonas [illegible] S. Baſilius [illegible] S. Athanaſium [illegible] quidam [illegible] in quibus prave [illegible] propter hæreticos [illegible] S. Auguſtinus [illegible] Manichæos [illegible] Pelagianos [illegible] Quapropter S. Thomas [illegible] Sanctos [illegible] S. Auguſtinus contra Manichæos [illegible] Pelagianos [illegible] Et Genebardus [illegible] Origenis [illegible] quod Pelagiani [illegible] Dei [illegible] Nemo [illegible] Auguſtinum [illegible] Auguſtinus [illegible] S. Auguſtinum [illegible] Baptiſmo [illegible] Pelagianorum [illegible] S. Thomas [illegible] de Malo [illegible] S. Bonaventura in [illegible].

DISSERTATIO XXXI.

De Concilio Sirmienſi.

ARTICULUS I.

De Concilio Sirmienſi [illegible].

PROPOSITIO.

Duplex [illegible] Photinum Synodus [illegible]

Probatur [illegible] Photinum [illegible] Concilium [illegible]

Probatur antecedens [illegible] Photinum [illegible] Synodus [illegible] Sirmienſem [illegible] Conc. [illegible]

Probatur [illegible] Photinum [illegible] populi [illegible] [illegible].

ARTICULUS II.

[illegible]

DISSERTATIO XXXII.

De Liberio, Oſiique lapſu, necnon de Pontificatu Felicis.

ARTICULUS I.

[illegible]

PROPOSITIO

[illegible]

Notae

[illegible]

SCHOLION.

§. UNICUS.

[illegible]

DISSERTATIO XXXIII.

De Patrum Ariminensium Orthodoxia.

ARTICULUS UNICUS.

Num Ariminensis Concilii Patres in Synodo lapsi fuerint?

PROPOSITIO.

A*riminensis Concilii Patres, Arianae Hæreſeos labe non fuerunt ſpurcati.*

[illegible]

Notæ.

[illegible]

DISSERTATIO XXXIV

De Magno Melitio Orthodoxo.

ARTICULUS UNICUS

[illegible]

[illegible]

DISSERTATIO XXXV.

[illegible]

SCHOLION.

[illegible]

DISSERTATIO XXXVI.

De Convocatione & Præſidentia ſecundæ Synodi Oecumenicæ, Conſtantinopolitanæ primæ.

ARTICULUS I.

A quo fuerit convocata ſecunda Synodus Oecumenica.

PROPOSITIO.

S[illegible]

[illegible]

[illegible]

ARTICULUS II.

[illegible]

PROPOSITIO.

D[illegible]

SCHOLION

Nota.

DISSERTATIO XXXVII.

De Synodo Constantinopolitana

ARTICULUS

ARTICULUS

SCHOLION

DISSERTATIO XXXVIII

De Concilio Constantinopolitano primo Oecumenico.

ARTICULUS PRIMUS

PROPOSITIO.

ARTICULUS II.

PROPOSITIO.

[illegible]

ARTICULUS III.

[illegible]

Eccleſiæ … uſque eſſent cum … Gregorio

ARTICULUS IV

[illegible]

SCHOLION I.

[illegible]

SCHOLION II.

[illegible]

DISSERTATIO XXXIX.

De laboribus Sancti Hieronymi in emendanda Sacra Scriptura, & de Vulgata Latina Versione.

ARTICULUS PRIMUS.

[illegible]

[illegible]

[illegible] Bellarminum, lib. 2. de Verbo Dei, cap. [illegible]

[illegible] tas Ecclesias frequentibus [illegible] [illegible]

ARTICULUS IV.

[illegible]

ARTICULUS VI.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

DISSERTATIO XL.

APOLOGETICA, ET ANTICRITICA,

Seu Diſſertationis ſuperioris de Vulgata Scripturæ Sacræ Verſione Vindiciæ.

Adverſus P. CLAUDIUM FRASSEN, *Ordinis FF. Minorum Theologum Pariſienſem.*

Edita Anno 168[illegible]. Menſe Martio.

PRÆFATIO.

S[illegible]

[illegible]

[illegible]

[illegible] ... cenſes in Synodi [illegible] ... [illegible]

[illegible] ... ſcripſiſſe diſſerat, ut ex iis de infirmitate ejus [illegible] ...

[illegible]

... [illegible] ille tamen a Raymundo Sebone exciſt[illegible] ... [illegible]

Ab-

ARTICULUS IV

ARTICULUS VI.

[illegible]

[illegible]

ARTICULUS VII.

[illegible]

[illegible]

ARTICULUS XII.

ARTICULUS XIII.

[illegible]

ARTICULUS IX.

[illegible]

ARTICULUS XII.

ARTICULUS

[illegible]

ARTICULUS XXVI.

[illegible]

ARTICULUS XXVII.

[illegible]

ARTICULUS

ARTICULUS XXXIV

ARTICULUS

ARTICULUS XXXVI.

ART.

ARTICULUS XXXVII.

Alexandri Obſervatio in Verſum X. Capitis I. Ezechielis propugnatur adverſus Profeſſorem.

HOc loco [illegible] habent Biblia Vulgatæ Editionis [illegible] *quatuor* [illegible] *facies hominis, & facies leonis* [illegible] *quatuor* [illegible] *& facies aquilæ deſuper ipſorum quatuor.* [illegible] Alexander [illegible] hunc locum [illegible] *deſuper* [illegible] deeſſe in LXX. Interpretibus, in Chaldaica Paraphraſi, in Verſionibus Syriaca, & Arabica. [illegible]

Hebraic. Textus [illegible] ſe habet: *Et facies aquilæ quatuor ipſis.*

LXX. Interpretes: *Facies aquilæ* [illegible] *quatuor.*

Chaldaica Paraphraſis: [illegible]

Syriaca Verſio: [illegible]

Arabica: [illegible]

Theodotio [illegible]

Antiquiſſima Biblia MSS. [illegible] Conventus [illegible] Bibliothecæ [illegible] Gothicis [illegible] *Nec Hebræi, nec Antiqui, habent, deſuper, ſed Gloſſa exponit.*

Nicolaus de Lyra hæc verba; *Et facies aquilæ,* [illegible] *Quia* [illegible] *facies aquilæ erat in parte poſteriori.* [illegible] Et facies aquilæ [illegible] quatuor, vel, ad [illegible] quatuor. Id eſt, [illegible] *in eadem* [illegible] *tamen ultima.*

Joannes [illegible] e Societate Jeſu [illegible]

[illegible]

[illegible] *& Angelus* [illegible] *Ergo videtur Propheta hoc Verſu dicere,* [illegible] *& facies aquilæ* [illegible]

Alexander, pag. 514. | [illegible] Profeſſorem [illegible] ad [illegible]

Profeſſ. pag. 580. | [illegible] Adverſus [illegible] quæſtionem & [illegible] Hebræum & LXX. Interpretes non eſſe legendam [illegible] Nec [illegible] debere [illegible] Vulgata Editione [illegible]

[illegible] An controverſia [illegible] Profeſſorem [illegible]

Prov. 14. Secundum LXX. | [illegible]

Sed [illegible] Criticam [illegible]

[illegible]

ARTICULUS XI.

ARTICULUS XII

ARTICULUS XIII

nec *Boanerges*, *ita Boanergem* reſultaret. Du- bus enim argumentis [illegible] Fraſſen in- ſomnium. Primum eſt, quod Evangeliſta nomen Syriacum [illegible] non interpo- laſſet. Sed [illegible] voces *Oſanna* hæc *Oſanna*, [illegible] retentæ ſunt in libris Sacris, non [illegible] interpolatæ. Alterum mo- mentum eſt, quod *Benerege* non ſignificat [illegible] [illegible], ſeu [illegible] *congregationem* [illegible] *Maldonatus* obſervat qui & [illegible] hunc locum. *Non dubito verum eſſe quod in Com- mentarios Hieronymi inderat* [illegible] *peregri- nus lingua adeo corruptum a Nazarenis*, *deſumtumque hoc nomen eſſe* [illegible] *in eo prima origine veſti- gium ullum appareat.*

ARTICULUS XLIII.

Obſervatio Alexandri in Verſum II. Capitis II. S. Lucæ defenditur.

Alexander pag. 557.

LEgimus hoc loco ſecundum Vulgatam noſtram *Hæc* [illegible] *reſcriptio prima facta eſt a Præſide Syriæ Cyrino.* Præpoſitionem [illegible] expungi poſſe ob- ſervat. Fruſtra contendit Fraſſen eam in Vul- gata noſtra non redundare, cum Græcus [illegible] & Verſiones Syriaca, Arabica, Perſica, [illegible] pica, Latinique Codices plurimi præpoſitionem non habeant. Quibus addo Notam marginalem, quæ in Bibl. antiquis Gothico charactere exara- [illegible] [illegible] Parthena [illegible] Tabularius in eadem [illegible] lege [illegible] *Græci* [illegible] *habent* [illegible] Cætera quæ [illegible] Fraſſen [illegible] Cyrini Præſidatum [illegible] conveniunt cum iis quæ a me ſcripta ſunt [illegible] [illegible] de Vulgata Editione pag. [illegible] Diſſertatione II. in Hiſtoriam Eccleſiaſticam Sæculi I. pag. 124. 125. & 126. quæ loca Lector curioſus con- ſulet, ne eadem ſæpius repetere cogar.

Fraſſen pag. 595.

Edit. pri- mæ.

ARTICULUS XLIV.

Obſervatio Alexandri in Verſum XXVIII. Capitis I. S. Joannis defenditur.

HIc Verſus in Vulgata noſtra ita habet. *Hæc in Bethania facta ſunt trans Jordanem, ubi erat Joannes baptizans.* Legendum eſſe in *Bethabara* obſervat, quia Bethania [illegible] Jordanem eſt. Con- tra Fraſſen [illegible] pro Bethania [illegible] eſſe [illegible] contendit, Beza, [illegible] & Nicolao de Lyra ſuffragantibus. Ego vero ſto pro *Bethabara*, & Origenem Sanctum [illegible] [illegible]

[illegible]

eleganter et [illegible] *Bethaniam* [illegible] [illegible] *mus non Bethaniam, ſed Bethabara legere, cum ad loca perveniſſemus* [illegible] [illegible] *Diſcipulorum* [illegible] [illegible] *Bethaniam namque, ut ipſe inquit Evangeliſta* [illegible] *La- zari & Mariæ & Marthæ* [illegible] *Hieroſolymis* [illegible] *quod Jordan* [illegible] [illegible] *ſed neque* [illegible] [illegible] *Bethania* [illegible] *circa fluvium Jordanem* [illegible] *Hiſtoria* [illegible] *Joannem baptizaſſe* [illegible] [illegible] *baptiſmate præparantis* [illegible] [illegible] *Bethania vero Domus* [illegible] *Nam præterea ubi baptizaret* [illegible] *qui miſſus fuerat ante faciem Chriſti ad præparandum viam ejus coram ipſo, quam in Domo* [illegible] *Quonam vero magis propria eſt patria ipſi Ma- riæ, quæ elegerat bonam partem a ſe non auferen- dam, & Marthæ in diverſa diſtractæ propter ſuſci- piendum Jeſum, atque ipſarum fratri Lazaro, qui a Servatore amicus dicitur, quam Bethania* [illegible] *Domus? Itaque contemnenda non eſt* [illegible] [illegible] *qui* [illegible] *intelligere Sanctas Literas.* Addit Origenes, non unum hoc erratum circa nomina in Evangelio- rum Codices [illegible] Exemplum affert de por- cis [illegible] & in mari ſuffocatis a dæmonibus, quod in loco Geraſenorum contigiſſe ſcriptum eſt, Lucæ VIII. Geraſa autem urbs eſt Arabiæ, neque mare, neque [illegible] in propin- quo habens. [illegible] [illegible] Judæi [illegible] [illegible] legiſſe, aut [illegible] [illegible] & hoc mendum eſſe. Nam Gadara civitas quidem Judææ eſt, circa quam celeberrima [illegible] ſunt [illegible] haudquaquam [illegible] ſtagnum eſt vel mare præcipiti [illegible] adja- cens. At Gergeſam, a qua Gergeſæi, urbem eſſe [illegible] quam [illegible] ſtagnum [illegible] [illegible] quam [illegible] eſt [illegible] adjacens, e qua oſtenditur por- cos a dæmonibus [illegible] præcipitatos fuiſſe. Si- [illegible] Gergeſa [illegible] [illegible] appellata eſt, quod cives Chriſtum rogarint [illegible] finibus ſuis excederet. [illegible] [illegible] in Lege & Templo [illegible] ſervaſſe Origenes [illegible] Græcis Exemplaribus cum Hebraicis [illegible] [illegible] ab Editionibus Aquilæ, [illegible] & Theodo- tionis, quæ [illegible] erant depravata. Quam- [illegible] non debet quod Bethania pro Bethabara [illegible]

Eadem [illegible] vindicatur ex S. [illegible] Epiphanio, apud quem Hæreſ. LI. *Bethabara*, [illegible] pro Bethabara legitur.

[illegible] *Joannes Chryſoſtomus* emendationem [illegible] [illegible] eſſe [illegible] [illegible]

[illegible]

res oppugnandi calamum ſumpſere, ac diris calumniandi artibus ſibi gloriam acquirere concupiſcunt.

Demum animadvertit eraſtica ſcripta Deo diſplicere, eaque iiſdem legibus prohibuiſſe, quibus prohibet vindictam, Chriſti monitis adverſari, qui *Matth. 5.* ait: *Benedicite maledicentibus vobis. Orate pro calumniantibus vos*, ſicut etiam ejuſdem exemplis, ut dicitur enim *1. Petr. 2. Cùm malediceretur non maledicebat*. Addit neque hoc ſcriptorum genere utendum contra Adverſarios veritatis, neque etenim hæc ex conviciis innoteſcit, & Dei gloria magis promovetur, ſi a probris abſtinendo Scriptor Chriſti, Sanctorumque exempla imitetur. Si aliter ſe gerat, concludit Clericus, a divina non ſe ſubtrahet ultione, cùm Chriſtus in Evangelio inopinatum ſupplicium ei non defuturum, qui proximum ſuum Amentiæ inſimulaverit.

Dum hæc ex Jo. Clerico obſervavi, ſciat Lector me non ignoraſſe a tali Auctore excerpſiſſe, qui uſque adeo a vera fide defecit, ut ipſum Socinianiſmum amplexum eſſe non paucis placeat. Sciat etiam me non latuiſſe ipſius eſſe mentem etiam catholicos ſcriptores carpere, quaſi ipſis non ſola veritas cordi ſit, ſed de adverſariis quibuſcumque artibus triumphum canere. Cùm nihilominus ab iis oculum deflectendo, quas adducit Clericus rationes demonſtrent etiam ambulantes in tenebris, & in umbra mortis agnoſcere eraſtica ſcripta eſſe proſcribenda, ab iiſdem recenſendis non abſtinere, ut pudeat Catholicum non vitare, quæ vituperanda dicunt & ipſi hoſtes noſtræ fidei.

Summopere diſplicebat Scriptores conviciis contra hæreticos agere etiam Franciſco Cardinali Bonviſio, præclariſſimo Lucæ patriæ meæ lumini, cujus memoria in æternum vivet. Vivet, inquam, quia Pontificii Nuncii munus implens Viennæ an. 1683. quando Turca innumerabilibus penè copiis non ſolius urbis ſolum, ſed univerſi chriſtiani orbis cladem meditabatur, chriſtiani exercitus unionem impiger promovit, ac ut urbi jam ferè ſubactæ ſuppetias ferret, ſategit, quapropter ipſius etiam conſiliis ac vigilantiæ de proſtrato Turca triumphus meritò adſcribendus. Vivet pariter quia Viennæ, quamvis purpurâ decoratus, uſque ad obitum Innocentii XI. perſeverans, pio Imperatori Leopoldo carus, ſedulò tot illas victorias promovit, quibus Ungariæ regnum Turcæ ereptum, fidei etiam fuit reſtitutum. Vivet demum ob magnam impenſam curam in noſtra Lucana Diœceſi regenda, ubi verè bonus Paſtor ac pauperum Pater, ultimum diem clauſit. Hic dum pluribus antea annis Coloniæ Agripp. ut Pontificius Nuncius reſideret, in epiſtola ad Cardinalem Alterium Clementis X. nepotem data optat omnia convicia adverſùs hæreticos amandari, atque illius verba latinè reddita ita ſonant: *Oro etiam atque etiam Eminentiam Tuam, Regularium Superioribus Generalibus accerſitis mandet, ut omnibus ſuis interdicant Religioſis ſive in concionibus, ſive in literariis concertationibus, ſive in libris, quos publici juris faciunt, verbis uti contumelioſis adverſùs hæreticos, audio etenim de hujuſmodi conqueri. Video a me lubentiſſimè audiri Sedem Apoſtolicam eos odio non proſequi, ſed peramanter inquirere, ut ad viam perducat veritatis.*

PANOPLIA ADVERSUS HÆRESES SÆCULI QUARTI.

DISSERTATIO XLI.

Adverſus Donatiſtas.

QUÆSTIO UNICA.

De Eccleſia.

ARTICULUS UNICUS.

Utrùm Eccleſia toto Orbe diffuſa ſit, & inſignes etiam peccatores complectatur, Nec unquam uſquam vitiis violari poſſit, aut deficere?

PROPOSITIO.

Eccleſiam Catholicam totò Orbe diffuſam; inſignes etiam peccatores continentem, nuſquam eorum vitiis violandam, nuſquam defecturam, ut nequam nuſquam defecit, contra Donatiſtas, & conſequenter contra Calviniſtas & Lutheranos, invictè probant Sacrarum Scripturarum auctoritas, & Sanctorum Patrum teſtimonia: ex quibus pariter oſtenditur evidenter, tam veteres illos, quàm recentiores Hæreticos, ſacrilegi Schiſmatis reos eſſe, vel ex uno iſto capite, quòd ſe ab Eccleſiâ præciderunt.

Eccleſia Catholica toto orbe diffuſa. Probatur prima pars, nimirùm quòd Eccleſia Catholica toto ſit Orbe diffuſa. Primò ex Geneſis 22. cap. ubi Deus his verbis Abraham alloquitur: *Per memetipſum juravi, dicit Dominus: quia feciſti hanc rem, & non pepercisti filio tuo unigenito propter me: Benedicam tibi, & multiplicabo ſemen tuum ſicut ſtellas cœli & velut arenam, quæ eſt in littore maris: poſſidebit ſemen tuum portas inimicorum ſuorum, & benedicentur in ſemine tuo omnes gentes terræ, quia obediſti voci meæ.* Quo in loco ſemen Abrahæ non populum tantùm ſignificat ex carne Abrahæ propagatum, ſed Chriſtum in quo benedicentur omnes gentes, id eſt Eccleſia toto orbe diffuſa. Sic enim intellexit ſemen Abrahæ Sanctus Paulus ad Galatas 3. *Hominis*, inquit, *confirmatum teſtamentum nemo ſpernit, aut ſuperordinat. Abrahæ dictæ ſunt promiſſiones, & ſemini ejus. Non dicit: & ſeminibus, quaſi in multis: ſed quaſi in uno: & ſemini tuo, qui eſt Chriſtus.* Quæ verba Sanctus Auguſtinus expendens lib. de Unitate Eccleſiæ, cap. 6. n. 1. *Ecce in quo ſemine benedicentur omnes gentes. Ecce Teſtamentum Dei, aperite aures. Hominis*, inquit, *confirmatum teſtamentum nemo irritum facit, aut ſuperordinat. Quare vos irritum facitis Teſtamentum Dei, dicendo non in omnibus gentibus eſſe completum, & periiſſe jam de gentibus, in quibus erat ſemen Abrahæ? Quare ſuperordinatis, dicendo, in nullis terris, hæredem permanere Chriſtum, niſi ubi potuerit cohæredem habere Donatum?* Et infra, *Date mihi hanc Eccleſiam, ſi apud vos eſt, oſtendite vos communicare omnibus gentibus, quas jam videmus in hoc ſemine benedici. Date hanc, aut furere deponite accipite, non à me, ſed ab illo ipſo in quo benedicuntur omnes gentes.*

Probatur ſecundò ex Prophetis. Iſaiæ 54. *Lauda ſterilis quæ non paris: decanta laudem, & hinni quæ non pariebas: quoniam multi filii deſertæ, magis quàm ejus quæ habet virum, dicit Dominus. Dilata locum tentorii tui, & pelles tabernaculorum tuorum extende, ne parcas: longos fac funiculos tuos, & clavos tuos conſolida. Ad dexteram enim, & ad lævam penetrabis: & ſemen tuum gentes hæreditabit, & civitates deſertas inhabitabit.* Quod teſtimonium Sanctus Auguſtinus & cæteri Africani Patres in Collatione Carthaginenſi contra Donatiſtas urgebant. Cui teſtimonio jungendum eſt illud capitis præcedentis: *Ideo diſpertiam ei plurimos, & fortium dividet ſpolia, pro eo quòd tradidit in mortem animam ſuam.* Quæ teſtimonia Sanctus etiam Auguſtinus urgens, *lib. de Unitate Eccleſiæ cap. 6. n. 1.* *Quid eſt, Hæretici, quod de paucitate gloriamini, ſi propterea Dominus noſter*

[illegible]

[illegible]

[illegible]

[illegible]

DISSERTATIO XLII.

Adversus Arianos.

QUÆSTIO UNICA.

[illegible]

ARTICULUS UNICUS.

[illegible]

[illegible]

PROPOSITIO.

[illegible]

[illegible]

[illegible]

DISSERTATIO XLIII.

Adverſus Hæreſim Macedonianorum.

ARTICULUS UNICUS.

[illegible]

PROPOSITIO.

M[illegible]

[illegible] Cap. 6.

[illegible] 1. Joan. 4.

[illegible]

[illegible]

DISSERTATIO XLIV.

ADVERSUS AERIUM.

De Epiſcoporum ſupra Presbyteros Eminentia Divino jure aſſerenda.

PROPOSITIO.

§. I.

§. II.

adamus, qui de duis [illegible] non perfectum [illegible] fed [illegible]. Si quis non dixerit ſemper Patrem, ſemper Filium, ſemper Spiritum ſanctum [illegible] eſſe, anathema ſit.

Si quis non dixerit Spiritum ſanctum de Patre eſſe vere ac proprie, ſicut Filium de divina ſubſtantia, & Deum verum, anathema ſit.

Si quis non dixerit omnia poſſe Spiritum ſanctum, omnia noſſe, & ubique eſſe, ſicut Filium & Patrem, anathema ſit.

Si quis dixerit Spiritum ſanctum facturam eſſe, aut per Filium factum, anathema ſit.

Si quis non dixerit omnia per Filium qui incarnatus eſt, & Spiritum ſanctum, Patrem feciſſe [illegible], viſibilia & inviſibilia, anathema ſit.

Si quis non dixerit Patris & Filii, & Spiritus ſancti unam Divinitatem, poteſtatem, majeſtatem, potentiam, unam gloriam, dominationem, unum regnum, atque unam voluntatem ac veritatem, anathema ſit.

Si quis tres perſonas non dixerit veras, Patris & Filii, ac Spiritus ſancti, æquales, ſemper viventes, omnia continentes, viſibilia & inviſibilia, omnia potentes, omnia judicantes, omnia vivificantes, omnia facientes, omnia ſalvantes, anathema ſit. Si quis non dixerit Spiritum ſanctum adorandum ab omni creatura, ſicut Filium, & Patrem, anathema ſit.

Si quis de Patre, & Filio bene ſenſerit, de Spiritu autem ſancto non recte habuerit, hæreticus eſt: quia omnes Hæretici de Filio Dei, & Spiritu ſancto male ſentientes in Judæorum atque Gentilium perfidia inveniuntur.

Prodeat ſequendo Sanctum Ambroſium [illegible] de Spiritu Sancto [illegible]

[illegible]

DISSERTATIO XLIV.

ADVERSUS AERIUM.

De Episcoporum supra Presbyteros Eminentia Divino jure instituta.

PROPOSITIO.

§. I.

§. II.

nimum, qui de Deo Jeſu naſcentur, non perfectum hominem, ſed [illegible]. Si quis non dixerit ſemper Patrem, ſemper Filium, ſemper Spiritum ſanctum ſemper eſſe, anathema ſit.

Si quis non dixerit Spiritum ſanctum de Patre eſſe vere ac proprie, ſicut Filium de divina ſubſtantia, & Deum verum, anathema ſit.

Si quis non dixerit omnia poſſe Spiritum ſanctum, omnia noſſe, & ubique eſſe, ſicut Filium & Patrem, anathema ſit.

Si quis dixerit Spiritum ſanctum facturam eſſe, aut per Filium factum, anathema ſit.

Si quis non dixerit omnia per Filium qui incarnatus eſt, & Spiritum ſanctum, Patrem feciſſe, id eſt viſibilia & inviſibilia, anathema ſit.

Si quis non dixerit Patris & Filii, & Spiritus ſancti unam Divinitatem, potentiam, majeſtatem, potentiam, unam gloriam, dominationem, unum regnum, atque unam voluntatem ac veritatem, anathema ſit.

Si quis tres perſonas non dixerit veras, Patris & Filii, ac Spiritus ſancti, æquales, ſemper viventes, omnia continentes viſibilia & inviſibilia, omnipotentes, omnia judicantes, omnia vivificantes, omnia facientes, omnia ſalvantes, anathema ſit. — Si quis non dixerit Spiritum ſanctum adorandum ab omni creatura, ſicut Filium, & Patrem, anathema ſit.

Si quis de Patre, & Filio bene ſenſerit, de Spiritu autem ſancto non recte habuerit, hæreticus eſt, quia omnes hæretici de Filio Dei & Spiritu ſancto male ſentientes in perfidia Judæorum atque Gentilium inveniuntur.

Prodeat inquam ſanctum Ambroſium in libris de Spiritu Sancto, e quibus hæc [illegible]

[illegible]

Matth. [illegible]

Luca [illegible]

[illegible]

[illegible]

DISSERTATIO XLIV.

ADVERSUS AERIUM.

De Episcoporum supra Presbyteros Eminentia Divino Jure asserenda.

[illegible]

[illegible]

PROPOSITIO.

[illegible]

§. I.

[illegible]

§. II.

[illegible]

§. III.

[illegible]

§. IV.

[illegible]

§. V.

§. VI.

§. VII.

§. VIII.

[illegible]

§. IX.

[illegible]

§. X.

[illegible]

§. XI.

§. XII.

§. XIII.

§. XIV.

& ſanctos Presbyteros, non aſſu

§. XV.

§. XVI.

§ XVII.

[illegible]

§ XVIII.

[illegible]

§ XIX.

[illegible]

[illegible]

[illegible]

§. XXI.

[illegible]

C. XXII.

§. XXIII.

[illegible]

...recentes [illegible] adminiſtrarent Eccleſias quæ Diſciplinam & externam ſacræ Politiæ ...

[illegible]

ad [illegible] Presbyterorum [illegible] Ecclesiæ [illegible] Apostolus [illegible] Presbyter [illegible]

Contra: Quem Presbyteri [illegible] & in eo [illegible] gradu [illegible] Alexandri [illegible] ad Heraclam & Dionysium [illegible]

[illegible]

Præterea [illegible] Presbyteri Episcopi [illegible]

Ad [illegible] respondeo, negando minorem [illegible]

[illegible] *Constantinop.* [illegible] *Alexandria* [illegible]

[illegible] Quod Episcopi [illegible] supra Presbyteros eminent [illegible] Apostolicis Traditionibus [illegible]

[illegible]

Idem [illegible] adversus Jovinianum [illegible]

Item [illegible] ad Nepotianum [illegible]

Ad [illegible] argumentum [illegible] Presbyteri Episcopi [illegible] Constantinopolitanæ [illegible] S. Hieronymi [illegible]

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§. XXVI.

C. XXVII.

[illegible]

§. XXVIII.

[illegible]

§ XXIX.

[illegible]

[illegible]

Notæ.

[illegible]

APPENDIX
AD SUPERIOREM DISSERTATIONEM.

QUÆSTIO UNICA
De Chorepiscopis.

[illegible]

PROPOSITIO

[illegible]

[illegible] Quidam itaque Chorepiſcop. charactere Epi- [illegible]

[illegible] *Ancyr. Tit.13. Concilii Antiocheni Tit.* [illegible]

[illegible] In primo negavi esse disputationem, & adversaria respondentem, [illegible] argumenta [illegible] Probabile mihi non videtur quod simplices Presbyteri Presbyteros ord[illegible] ex Pontificio Privilegio possint [illegible] Constat ex Tomo [illegible] nostra Dogmatica & Morali, [illegible] Tractatu De Sacramento Ordinis, [illegible] Propositiones [illegible] Editione, [illegible] Censores notant, [illegible] Theologorum & Canonistarum [illegible] Presbyteros [illegible] Sedes Apostolica reprobaverat, [illegible] Nicaenam epistolam adulterinam habendam.

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Nota.

Epistola Nicolai I. ad Rodolphum Bituricensem [illegible] Thomassino [illegible] Chorepiscopis [illegible] Pontifice [illegible] Chorepiscopos [illegible] Concilium [illegible] Chorepiscopi, ac Presbyteri [illegible] Episcoporum sunt peragere. [illegible] Concilium [illegible] Pontificem Nicolaum [illegible] Chorepiscoporum [illegible] Nicaenam epistolam [illegible] Innocentius, & Leo [illegible] Pontifices [illegible] Nicaenam epistolam adulterinam habendam.

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ADVERSUS ALTERUM ARIANÆ HÆRESEOS CAPUT

DE PURGATORIO.

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QUÆSTIO UNICA.

De Orationibus pro Defunctis.

ARTICULUS UNICUS.

[illegible] pro Defunctis [illegible] Defunctorum [illegible]?

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ef

[illegible]

[illegible]

[illegible]

[illegible]

quod dogmatis tui ubi alieni a Christi gratia vi-

[illegible]

[illegible]

[illegible]

SCHOLION I.

SCHOLION II.

SCHOLION III.

SCHOLION IV.

SCHOLION V.

DISSERTATIO XLVI.

ADVERSUS HÆRESIM APOLLINARIS.

ARTICULUS UNICUS.

PROPOSITIO.

[illegible]

DISSERTATIO XLVII.

ADVERSUS PRISCILLIANISTAS.

ARTICULUS UNICUS.

Notæ.

DISSERTATIO XLVIII.

De perpetua Virginitate Sanctiſſimæ Deiparæ Mariæ, adverſus Helvidium, Jovinianum, & Bonoſum.

DISSERTATIO XLIX.

DE SANCTA VIRGINITATE

[illegible]

[illegible]

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